

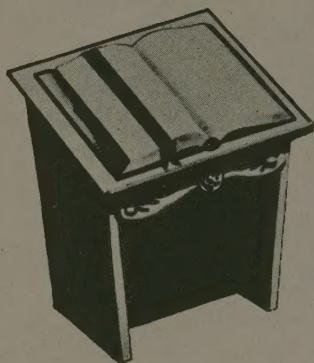
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which has become as close to us as our next-door neighbor's backyard, is one of the topics especially recommended for study during the current year. In this issue, therefore, **FORTH** presents a special map of this area together with pictures, an introductory article (pages 17-20), and a selected annotated reading list (page 26). **FORTH** will continue its coöperation in this study enterprise through the presentation in forthcoming issues of other articles dealing with the Church's work "west of the date line" including the story of the Church in Melanesia by Bishop Walter Hubert Baddeley, who is now in the United States.

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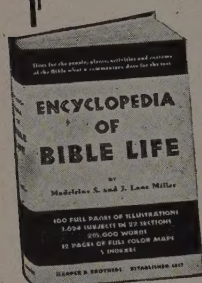
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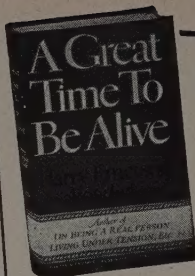
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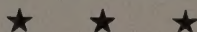
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FORTH

1944

WILLIAM E. LEIDT, Editor

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ON Christmas we celebrate the entry of the Son of God into our human life. He did not make His entrance equipped with human faculties already developed. Whatever powers He possessed were latent. Their development depended upon post-natal training. The human agency chosen by God for this training was the family. One of the values sought in our Christmas celebration, therefore, should be the strengthening of family ties and the creation in the home of an atmosphere of joy, goodness, and love.

If God chose the family as the proper agency through which to train the infant Jesus for His future mission, is He not counting upon the family to act for Him in training those who will be responsible for maintaining the just and durable peace and bringing about that new and better world which we believe to be God's purpose for the future?

Unfortunately human sin and human failure to recognize man's dependence upon God make the family in actual experience a less suitable agency for carrying out God's purpose than ideally it should be, yet, with all its

imperfections and failures, the family is still the best agency for developing the young child. Since there is no substitute for it, attention should be concentrated on the effort to improve the family, to make it more nearly what God intended it to be. The Church has a tremendous responsibility here, for no home which has closed its doors to God can exert an adequate influence upon the life of a child.

There are other deficiencies such as poverty, ignorance, bad housing, or evil environment, that make impossible the kind of family life that is essential for the proper upbringing of children. Society, if it has any concern for its own future welfare, should make the bettering of such conditions its immediate and serious concern. As on Christmas Day we thank God for the gift of His Son to be our Saviour, should we not remember our Lord's injunction, "Freely ye have received, freely give." Also, as we think of loved ones absent in the service of our country, we will be comforted by the assurance that nothing can separate them from the love of God that is in Christ Jesus.



CHRISTMAS

Illustration:

By OLIVE FLOYD

Author of *Doctores in Mexico*

JUANITA Esteban, chubby, brown-skinned, and all of ten years old, sat on her heels on the hard ground. Beside her on the roadside where their contents might tempt an occasional buyer lay market baskets filled with eggs, oranges, coffee beans, and thimblelike tomatoes. Three live chickens, tied to the legs of a makeshift table, squawked as if protesting their imminent destiny. The chatter of the saleswomen never ceased, and Juanita's mother, Doña Julia, was second to none with her tongue. Rotund in her ten-yard wrap-around skirt of white cotton, she avidly purveyed news and merchandise. This was Indian Mexico.

But today, December twenty-fourth, the little Aztec girl scarcely heard the strident voices. As for thousands of

other Christian children the world over, this season of the year possessed a meaning of its own. Child, speaking face-to-face with child across the centuries, was compelling rapt attention. The Christ Child's birthday was at hand, and Juanita had learned word for word the story of His birth. She had been taught at the bamboo hut with the thatched roof which served the community as a church. Christmas Eve and Christmas Day were in themselves precious, to be remembered and treasured. Besides, this would be the first of its kind in the village.

The earnest, white-faced young missionary at the church had promised. Juanita knew that at five o'clock, when the flock of parrots, *pericos*, green with yellow heads, flew back to the mountains after their day of for-

aging in the *milpas* (cornfields), the wonder of Christmas would be upon her. This was not to be a remote village's imitation of the Spanish *posadas*—the nine processions in which images of the Virgin Mary and Joseph are carried from house to house. Nor would the Spanish *padre* deign to join in their festivity. The celebration would be as their own pastor had said. All of them were to receive presents; not on the traditional Day of the Kings, January sixth, but on Christmas Day. The Child's birthday was the right time for extra generosity and thoughtfulness. He had given Himself for the world.

At last the day's selling and bargaining were ended. The final parrot had flown home to its night perch. And the Estebans, fresh from a bath in the river, joined their Church people at the hospitable *jacal* that belonged to Don José, the resident lay reader. Juanita saw that the hut was newly



AS FOR JUANITA

y Jessé Gillespie



swept and decorated with vines. The important guests, outlanders from the larger mother church across the mountains, had arrived. The youthful American evangelist had walked the twenty miles with these other friends of his, conversing easily with them in Spanish or in their native Aztec dialect. His sister who accompanied them was

new to the rigors of life in a backwoods settlement in Mexico; she had ridden over on a burro. Of the festive supper of *frijoles* (black or red kidney beans), *mole* made from turkey, pepper, and spices, savory *tortillas*, and quarts of black coffee, tamarind tea, and sunflower gruel (*atole*), each of the womenfolk had contributed a share. Juanita Esteban, herself a woman of ten, had ground corn for her contribution; it had been a long and laborious task with primitive flat stone mortar and curved stone pestle.

After the feast at Don José's everyone had a part in decorating the church. Tropical vines and flowers that had been gathered at sundown made of the crude hut an edifice worthy of the Christ Child. Red tarlatan bags were crammed with the goodies that the missionary had brought on a pack mule. Red berries, colored tissue paper, and tinsel were threaded into festoons for the Christmas tree that was to be the high point of the Christmas Day *fiesta*.

They were weary when eleven o'clock brought the pageant of the Nativity, but they watched breathless, all of them. Juanita could not believe that the Wise Men, Joseph, and Mary were mere Indians, Aztecs of the Huasteca, like herself. To think that the Babe was none other than Doña María's three-weeks-old Juan! Before her eyes they had been transformed through the magic of words and costuming into the long-ago, but forever immortal, personages at the Manger of Bethlehem.

December twenty-fifth dawned hot and bright in Juanita's sun-drenched section of Mexico. Long before the mists had gone from the mountain tops the child had seen the Christmas tree. With the American and his sister she had crossed the river in a flat-bottomed boat. Almost at once beyond the limes, the multicolored orchids, and the mahoganies on the

other side they had discovered the tree. It was standing quite alone.

"This is perfect," the *yanqui* señorita had exclaimed. "Down here in the tropics we can't have a fir tree. But this wild lemon is exactly what we want. Isn't it beautiful, *chica*?"

"*Bonito, muy, muy bonito* (pretty, very, very pretty)!" Juanita had agreed, clapping her hands in delight. It was a shapely tree with shiny green leaves, a tree suited to the garlands that were already prepared for it.

A lemon tree decked with bright streamers and white cotton, tiny candles alight on the branches; presents heaped beneath—a useful present for each man, woman, and child, and toy balloons, dolls, candy, peanuts: this was Juanita's first Christmas tree. The pump-organ, borrowed from beyond the sierra, wheezed out the Christmas carols. O Come, All Ye Faithful; It Came Upon the Midnight Clear; Silent Night: the words they sang were Spanish, and Juanita knew them by heart.

Tomorrow would be another day. Yet, for Juanita and for the obscure Mexican parish, the memory of Christmas and of the Christ Child would linger. It would brighten the monotony of daily life and make them one with other peoples of the earth who had shared a like experience at Christmas. *Tlascamate*, the Aztec word for "thank you," seemed a poor return, so Juanita thought, for so much joy and gladness, for the wondrous gift of the Baby Jesus. What more could an Aztec girl say?

• • •

OLIVE FLOYD, a young Massachusetts Church-woman, has spent much time in Mexico from which experience she recreates the charming Christmas story printed in these pages. The author of the popular biography *Doctora in Mexico* (New York, Putnam, \$3.50), is a graduate of Bryn Mawr and Radcliffe and did graduate work at the University of Paris. Miss Floyd is now devoting her time to writing and the Editor hopes to present further articles from her pen in future issues of FORTH.





The drawings on this page reproduced in reduced size from *Were You There When They Crucified My Lord* with the permission of Harvard University Press.

Young Artist Interprets Spirituals

ALLAN ROHAN CRITE IS LAY READER AND VESTRYMAN

THE Negro Spiritual has long ago won its place as one of the most important manifestations of the American art form. With the increasing popular interest in the expressions of the cultural growth of the Negro race, the appearance of a new book, *Were You There When They Crucified My Lord?* (Cambridge, Harvard University Press. \$3) by Allan Rohan Crite, young Negro artist and Churchman, is of especial interest. Mr. Crite's work brings a unique and rich interpretation to one of the best loved Spirituals.

The artist, who is a lay reader and vestryman of St. Bartholomew's Church, Cambridge, Mass., and a member of the Fellowship of St. John, says:

"It has been my endeavor to bring out in these brush drawings that strong sense of vitality and reality that one senses in the Spirituals themselves. To do this I have made use of human fig-

ures as symbols. Usually a single figure represents the melody, and groups of figures the accompaniment. The main motif is that of the suffering Christ, the secondary motif or accompaniments are the Blessed Virgin, St. John the Beloved Disciple, and the chorus in the background. I have tried to show the two aspects of the Crucifixion, the historical incident and the Eternal Spiritual Act, both parts of which are suggested by the Spiritual."

Talent Appears Early

Mr. Crite, who was born in Plainfield, N.J., has lived in Boston since he was one year old. His inherent artistic talents were stimulated and fostered with the help of his mother, who as a young woman, had drawn notice with her drawing and modeling in Philadelphia's public schools. His father was an engineer.

"As I was an only child, naturally Mother and I were close companions," recalls Mr. Crite. "When I was very young, so young that I cannot recall its beginning, we constantly visited the Boston Museum of Fine Arts, where for long periods at a time we strolled through the galleries, stopping here and there as Mother pointed out some bit of sculpture or painting and told me its story."

Mrs. Crite's days were not all so leisurely or enjoyably spent, however. "At home Mother was an extremely busy person and I full of questions. One day taking pencil and paper she taught me a few ideas about line drawing and I became fascinated with this new thing. After that Mother enjoyed comparative peace!" On the advice of his instructors, Allan soon entered the Children's Art Centre, eventually going on to the Massachusetts School of Art and the Museum of Fine Arts.

It was a custom at home for the mother and son to sing hymns and, of course, their favorite Spirituals. In this way the Spirituals became a very definite part of the young artist's background. When groups of Negro singers such as the Hampton Institute Choir came to Boston, the whole family went to hear them, and the beauty of the music left a deep impression on the sensitive boy. Later Allan was to sing with a professional group known as the Clef Choir where he received invaluable experience in the interpretation of the Spirituals.

Stick-Men Attract Notice

"My desire to illustrate the Spirituals came gradually," says thirty-four-year-old Mr. Crite. "It was an outgrowth of a childhood desire to illustrate the Bible story in pictures." In his fourteenth year, he attracted the attention of Elizabeth Ward Perkins through a series of "stick-men" drawings showing great facility and unusual freedom of style. These amusing and imaginative works on Biblical subjects, in which the characters were treated with match stick simplicity and great action, gave an early indication of the interest in Scriptural subjects which has been typical of his work ever since.

The boy's mother fostered not only his love of art, but taught him to be a

devout Churchman. She was born into the Church and had been confirmed by Bishop Alexander MacKay-Smith in Philadelphia at the Chapel of St. Simon the Cyrenean, where she became a Church school teacher. Allan was confirmed at St. Bartholomew's Church, Cambridge, Mass., by Bishop Samuel Babcock, Suffragan of the Diocese of Massachusetts. He entered into Church activities and served as an acolyte and crucifer. At twenty-two he became a licensed lay reader. During the rectorship of the Rev. James W. Mitchell at St. Bartholomew's, Mr. Crite attended his first Wellesley Conference for Church Workers and the Diocesan School held at the Cathedral of St. Paul, Boston. At his rector's request he helped to instruct confirmation classes in the appreciation of eucharistic symbolism and Church art.

When St. Bartholomew's moved from its original little wooden building to a large brick edifice, Mr. Crite was elected to the vestry. Today besides his work as lay reader and vestryman, he edits the church's newspaper which is sent to the parish's more than one hundred men and women in the service.

At the present time Mr. Crite is working for the United States Navy as a civilian assistant engineering draftsman. During the depression years, he pursued his artistic career under the PWAP, the first government art

project, where he won recognition. A traveling exhibit of his work was sent to twelve leading Negro colleges in the South. His oil paintings also have been exhibited in the Museum of Modern Art, New York City, and in other museums throughout the country, and his work is represented in many of America's outstanding permanent collections.

Work Shows Promise

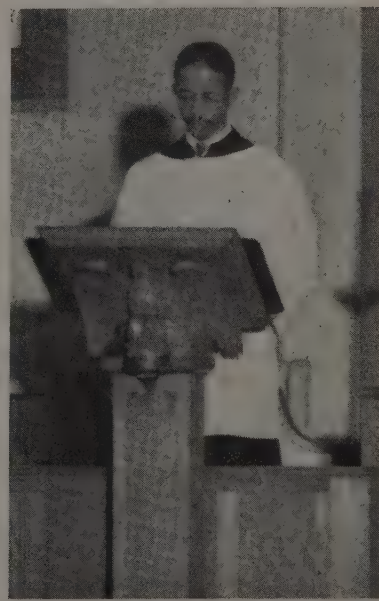
Besides his war work, Mr. Crite is continuing his studies of the liturgies and ceremonies of the Eastern Churches, the Coptic and Ethiopic, as well as the Western rites. He is especially interested in studying the lives of all the saints of Africa, ancient and modern.

The effectiveness of *Were You There When They Crucified My Lord?* is due in large part to the results of the artist's careful study of Christian iconography, combined with an unusual talent. The drama unfolded in Mr. Crite's drawings is real and climactic. The dynamics of the musical score are echoed in the intensity of the line and detail in the drawings themselves, until they attain unusual narrative power. This collection of drawings introduces a new American artist, and those who enjoy the book will look forward to other interpretations of the Spirituals by Allan Rohan Crite.

Allan Crite is an enthusiastic and active Churchman and has served his Church in

many capacities since his boyhood days as crucifer to the present as lay reader (right,

below). He is leading spirit in preparing a parish paper for servicemen and women.





Bishop Van Dyck is handyman, instructor in useful crafts, pastor, friend, teacher.

By the Rev.
BERNARD IDINGS BELL

WHAT can the Church do to utilize the property of its more than twenty discontinued secondary schools in various parts of the country, schools which were founded to teach the children of reasonably well-off people, schools which went out of business because the public high schools got better, good enough to justify parents keeping their children at home? This problem is in the way of brilliant solution up in Vermont.

When the late Samuel Booth became Bishop of Vermont in the late twenties, he moved into Rock Point, that wonderful diocesan estate of more than two hundred acres on beautiful Lake Champlain, two miles north of the see city of Burlington. He found it an untended holding, running mostly to underbrush. There were three fine buildings on it, all in that condition which Mexicans call *decompuesto* or, in plain English, falling apart. One was the episcopal residence, the second was a girls' school in its last stage of dwindling away (there were nineteen girls left), the third was what had been a boys' school, long since closed and in very bad repair. The Bishop patched up the place a bit. The boys' school property is still unreclaimed. But where the girls' school was, to which Bishop Booth at once administered a

Rock Point Is Mad Ver

VEDDER VAN DYCK CARRIES ON UNIQUE

merciful *coup de grace*, there is carried on today one of the most interesting pieces of work for girls from eight to twenty to be found anywhere. It is called The Rock Point School. It is as different from the usual sort of thing as can well be imagined.

It started in this way. Bishop Booth sent one day for Miss Doris K. Wright of Philadelphia, a woman of genius and devotion. She was director of nurses in the Episcopal Hospital there, a registered nurse of course, and trained in social service at the University of Pennsylvania. He told her to come at once to Burlington where he had a wonderful job for her. She did not want a job—she had one; but she ran up to Vermont on the chance. She knew Sam Booth.

"There are in this State," he told her, "which is economically depressed, no end of rural slums, in which grow up wonderful children, boys and girls in no way defective or delinquent but grossly underprivileged. Sometimes poverty haunts their scattered homes. Sometimes their parents drink heavily, are sexually immoral. Sometimes desertion or divorce stalks in and smashes things, leaving the children untended.

These children belong to God. Nobody in His name is caring for their bodies or minds or souls. They are on my conscience. So is this dilapidated barn of a girls' school here on the Point. I have four of these lone children from the back country, all girls, here in my own house. I found them untended, in danger. Well, your job is to take those girls and that run-down building, and go get some more girls, and make for them all a real home, a true school, a place of refuge and nurture. Every girl in it must be from an incompetent or cracked-up household. None must herself be under par mentally or a court charge morally; there are plenty of places already for them. You will take good girls from homes that can't, or won't, look after them."

"You understand," he went on, "that there is no money. I'll beg for you, but heaven knows what I can get. Vermonters are poor and not too ready to give to novel ventures. You will receive no salary to start with, only your living, if indeed you get even that. There is no one to help you but God; no teachers, no servants. That is the job I have for you. It is wonderful, don't you think so?"

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ture in Human Welfare

SCHOOL BEGUN BY BISHOP BOOTH

Miss Wright gulped, shivered, said a prayer, and took on the job. That is how it all began.

Bishop Booth died suddenly, still a young man, in 1935. Bishop Vedder Van Dyck took his place. As rector of St. Paul's Church, Burlington, he had already fallen in love with this divinely mad venture in human welfare at Rock Point. All that Bishop Booth started, he has developed in the ten years since, with a flair of his own and every minute he can spare from diocesan affairs. If Bishop Booth was an odd sort of bishop, so is his successor. He is in this school, not patron of it. He farms with the girls in the fields beside him. He puts on overalls as they do and together they knock out and rebuild partitions, install plumbing, paint and varnish inside and out. He is chief handyman and instructor in useful crafts. He is pastor and friend and teacher.

He will tell you that he does not matter at Rock Point. It is all due to Bishop Booth's idea; and Miss Wright's skill; and the lovely grandfatherly care of the chaplain, John Mockridge, for so many years rector of St. James', Philadelphia, who has brought his ripe

urbanity and skill with souls into the picture; and the teachers—there are four of them now; and the quality of the girls, of whom there are sixty-two in residence. Well, all those things matter, even as he says; but so does Vedder Van Dyck matter, sometimes in purple cassock and as often in either corduroys and hip boots and a pulled down coonskin cap or in shorts and a sweat shirt.

What makes Rock Point a "different" sort of place, besides the managing participants? They are indeed remarkable: a Bishop and a Chaplain, distinguished clerics, with no pay; a God-guided genius with girls and shrewd judge of difficult social backgrounds, Miss Wright, and the teachers who work long and hard for ridiculous wages. What else? Well, these other things at any rate:

Everybody works at everything. Teachers and pupils share utterly in all labors, manual and intellectual. There are no servants, inside or outside. The whole academic family cooks, cleans, washes the dishes, does the laundry, shovels snow, tends the furnaces, cleans the windows and scrubs the floor and polishes the handle

Miss Doris K. Wright, headmistress, helps to solve the girls' problems.



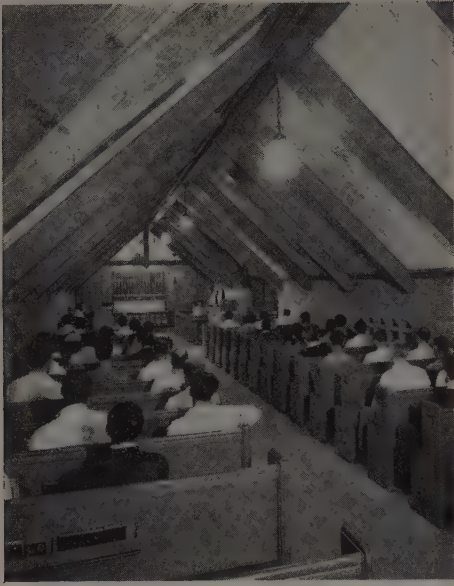
"Grandfather John" Mockridge charms girls with his ripe urbanity.

of the big front door. Work is dignified, creative, a source of joy, no drudgery.

And it saves money. Last year sixty-nine people lived and labored and learned at a cash expense of \$10,955.40, or \$158.77 a person! There is no skimping, either. The girls paid an average fee of \$104.16, or someone paid it for each one. That gave \$6,458.23. The other \$4,536.77, plus an extra balance to the good (to start this year with) of \$3,785.39, came from the poor but interested Diocese of Vermont and its parishes and people. These figures look utterly incredible, but it does help pay costs if your academic family does all the work, including the raising and canning this past summer of more than 5,200 quarts of fruits and vegetables.

The girls are educated according to their ability and desire. The school is accredited and its graduates can go on academically, if they wish, to higher education. Several are in the University of Vermont, which thinks so highly of the place that to every graduate whom the School recommends there is available at once a full free scholarship and a chance to earn her keep while reading for a degree. Some of them go into nurses' training. Two late graduates are Navy nurses, one is a WAC (doing dietician's work), one is a

(Continued on Page 29)



The Rev. W. O. Budd, Episcopal City Mission Society chaplain, holds three Sunday services in Wallkill chapel (*left*) with average attendance of nearly one hundred. Attic of cell block (*above*) was turned into chapel by inmates.

I WILL lift up mine eyes unto the hills, from whence cometh my help." You think of these words as you look from the embrasured windows of the new St. Peter's Chapel at Wallkill (New York) State Prison for Men, high up in a former attic of one of the cell blocks. Across the wide Wallkill Valley lies the majestic range of the Shawangunk Mountains. From the hilltop where the buildings of the prison stand stretch the rolling acres of State property where men, sent to Wallkill for rehabilitation, have opportunity to prepare themselves in shop or field for self-support and return to community life.

As you turn to survey the chapel interior, you are sure that any prisoner will find even greater inspiration here. More than 120 feet long and 17 feet wide, with woodwork of antique finish and simple, effective carving, it is as restful, serene, and churchly as any well-designed city house of worship.

Dedicated on November 9 by Bishop William T. Manning, the chapel now serves the spiritual needs of the Protestant inmates of the prison. In charge of work for Protestants is Chaplain W. Osborne Budd of the 113-year-old New York Protestant Episcopal City Mission Society which, for twelve years, has directed the chaplaincy program here.

Warden Walter M. Wallack of Wall-

kill, a member of the Episcopal Church, says earnestly, "As Warden, I have no patience with any plan or scheme for the rehabilitation of men that does not properly take their spiritual rehabilitation into account. In His life and teaching, our Lord has given mankind a pattern for perfect living. The men at Wallkill appreciate this chapel. Here they may strengthen their desire for the good life and upon their knees they may come into the presence of God."

When Wallkill State Prison was built in 1932, no special place of worship was provided. Ultimately, a small chapel was equipped by the Episcopal City Mission Society in a balcony at one end of the mess hall. With the appointment of a full-time chaplain, this was far too small to accommodate all the men who wished to attend service. At all times, the population of the prison, usually about four hundred, is at least forty per cent Protestant, sometimes more.

A year ago, through the coöperation of Warden Wallack and with the approval of State Commissioner of Correction John A. Lyons, the one remaining unoccupied attic over a cell block was made available to the Episcopal City Mission Society. No State funds were to be used, but gifts to the Society made possible the purchase of necessary supplies. Reuben F. Bowden contributed plans accepted by the New York State Department of Architecture, and this department coöperated throughout the project.

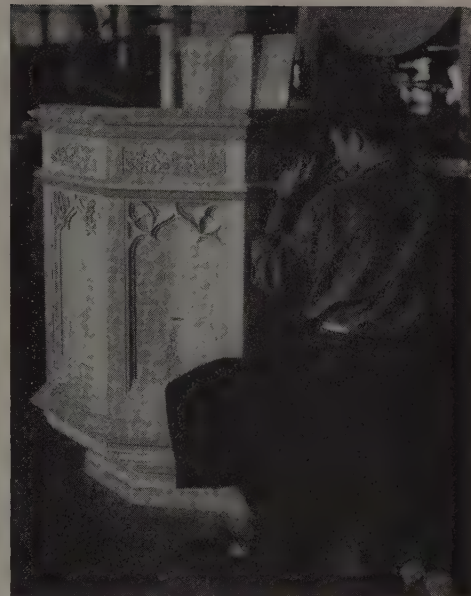
All labor, the making and laying of cement blocks for the walls, the wood carving, including the intricate carving and assembly of the reredos, the fashioning of the lighting fixtures and their installation, the staining and finishing, was done by Wallkill inmates. To them all, as time went on, it became a work of true interest and devotion and today each man looks with pride upon the beauty of the completed interior in which he had a constructive part.

PRISON ATTIC BE

WALLKILL INMATES CO



Where rafters slanted to floor, walls of cement were laid (above) with radiators concealed behind grills. Beams were covered with oak terminals with cement designs. Pulpit (right) and furniture were carved by the men.



COMES CHAPEL

TRUCT OWN PLACE OF WORSHIP

At Wallkill State Prison the service of chaplaincy seems particularly rewarding because of the character of the inmates. They are all men accepted by the Warden on recommendation from maximum security institutions and on the basis of character and obvious ability to benefit from this prison's advanced rehabilitation program. This program gives every man an opportunity to select the training he prefers and to equip himself by study and actual experience to start life anew once he is released. Many of the men select agriculture and they work daily in the open on the prison farm, which is noted for its blooded stock and scientific methods of cultivation. Others choose industrial or building trades or training in war industry. All work and guidance programs include the cooperation of the parole representative through whom comes the longed-for opportunity of appearance before the parole board.

In the atmosphere of more than

ordinary hopefulness in this most modern of penal institutions, the welfare of each individual is a matter of deep concern to prison officials and religious representatives alike. All the modern recognized means of helping a man to determine his aptitudes and then to follow through his training to a satisfactory conclusion are employed; ending with finding a job for him and a careful follow-up after his release.

Here at Wallkill you may see very clearly the results and value of institutional chaplaincy such as the Episcopal City Mission Society, from its headquarters at 38 Bleeker Street, New York, carries on in this and in thirty-three other city, county, and State institutions. Chaplain Budd's days are crowded with long talks with men who come to him for help and encouragement; and he works and advises with each up to the day of his release and after. Three times on Sunday he holds chapel services with an average attendance of nearly one hundred. Many are

his visits to the families of the inmates, and he is able to dispel doubt and misunderstandings that stand in the way of readjustment.

That prison officials are convinced of the value of chaplaincy is evident in the statement of the New York State Commissioner of Correction, John A. Lyons: "The more I see of the human reclamation problem, the more I am convinced that true reformation of the criminal cannot be achieved without moral conversion. There can be no question as to the efficacy of the spiritual approach of the chaplain to the inmate whose first reaction to prison life is one of bitterness and the feeling that he has been abandoned by God and man."

• • •

HOLY Trinity Cathedral, Port au Prince, was the scene recently of the institution as dean of the Rev. Elie Octave Najac, formerly archdeacon of the North and priest in charge of Holy Innocents' Church at Port au Paix and associated missions. British, American, and Haitian Churchmen joined in a French-language service of the Holy Communion.

• • •

WILLIAM JONES BOONE, Missionary Bishop in China, was consecrated October 26, 1844, rather than October 25 as incorrectly stated on page 13 of the October FORTH.

CHURCH IN WARTORN WORLD IS ONLY HOPE FOR PEACE



Wide World
Destroyed by bombs, their congregations disbursed, Churches in Europe and Asia have been kept alive by the gifts of American Christians. During the past four years Churchmen have given \$350,000 through Presiding Bishop's Fund for World Relief.



Bishop Tucker confers with Archbishop Athanagoras on relief for Greek Church.

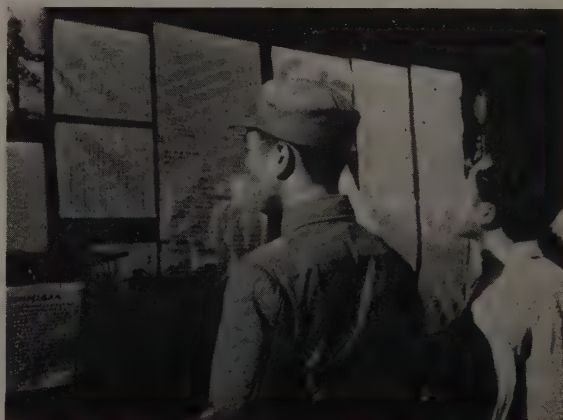


Prisoners of war receive the Church's ministry while aid to China includes medical services and Christian literature (*below*)



British Combine

The Presiding Bishop's Fund does not duplicate work of relief agencies (*above*) but aids work of interchurch groups.





Gendreau

Great surprise to American soldiers in Southwest Pacific were the neat villages (above left) and natives—Christians not headhunters.



British Combine from U.S. Marine Corps

Where Each New Day Is Born

WAR BRINGS SOUTHWEST PACIFIC CLOSER TO AMERICA

AMERICAN men returning from the Southwest Pacific have been seeing for themselves the Church's work in that area, and will be talking about dioceses and bishops unfamiliar to their friends at home. It behooves their friends and families to acquaint themselves with these places, which no longer seem so far away.

Starting on the eastern side of the map (see pages 18-19) and working west, the shortest way for the armchair traveler to reach the field is to sail due south from Los Angeles on the 120th meridian to the equator.

The Largest Diocese in the World

At the intersection of these two imaginary lines, only a vast expanse of empty ocean meets the eye but it is technically the northeast corner of the Diocese of Polynesia. The other two boundary marks of the jurisdiction are 30° South and 170° East. As this encloses some seven and a half million square miles, Polynesia is probably the largest diocese in the world, but it is mostly water, fortunately for the Bishop, Leonard S. Kempthorne.

About two-thirds of the six hundred islands are inhabited. The international date line runs past Holy Trinity Cathedral at Suva, on the Fiji Islands.

Each new day is born there. The London Missionary Society began work here in 1830. Methodists started in 1835, and have built up some strong Fijian missions. Anglican work, begun in 1870 and supported largely by the Australian Board of Missions, includes some Fijian congregations but has put more emphasis upon its activity among other races. Fijians, 105,000 of them, form about half the population; the other half includes people from India, 98,000, and a polyglot group of 13,000, half-castes, Europeans, Chinese, and Melanesians. Europeans are scattered in every little port. The few priests are isolated in remote stations.

Within the Polynesia diocesan boundaries are the American Samoan Islands, which belong ecclesiastically to the Missionary District of Honolulu.

Melanesia: Island Diocese

Traveling westward, one enters another island diocese, Melanesia, not quite so extensive but large enough, including the New Hebrides, Banks, Torres, Santa Cruz, Solomons, and mandated territory of New Guinea. Bishop Walter Hubert Baddeley is visiting the United States at present.

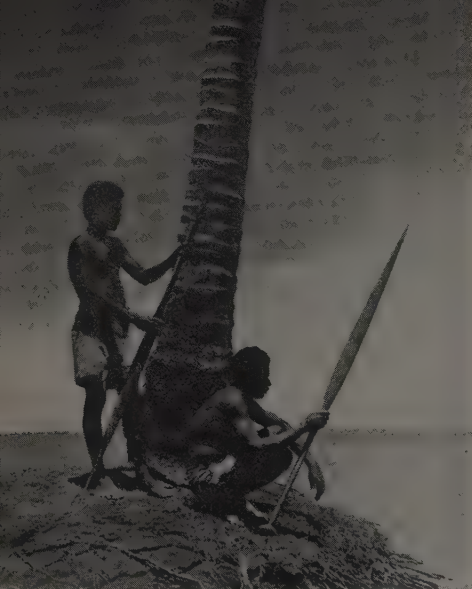
In this diocese are found such well-known names as Guadalcanal, Rabaul, Bougainville, Tulagi. The little mis-

sion boat, *Mavis*, was moored at Tulagi when threats of war first reached the native people, and a small girl of Tulagi asked, "The enemy would not be able to hurt a boat as big as this, would he?" As it happens, she was right, for the *Mavis* was still operating at last report though the Bishop says she will not go much longer without repairs, and no spare parts are available. Another mission boat, the *Patteson*, named for the martyred first bishop of the diocese, was worn out and "despaired of" three years ago until American friends put her into dock and attended to both the engine and the hull. She sailed away but the Bishop hears that she may have a relapse before long and he hopes that "it won't happen when I am half way between Guadalcanal and San Cristoval. That can be a very nasty bit of sea." Gela, sometimes marked Florida on the maps, is another island in this diocese, of which the Bishop writes:

"The standards of Church life and worship in the Gela villages as well as the beauty and neatness of some of their churches has just staggered the Americans. We of the Church in Melanesia will not cease to be thankful for the kindness of the Americans to our folk. Not only do I not know of

(Continued on Page 20)

Among the Islands of



British Combine
Guadalcanal lookouts (above) and Bali
maker of masks (below) typify unfamiliar
peoples befriending Allied forces.



Screen Traveler from Gendreau

Among tropical fruits the banana grows on Celebes; is taken to market on bicycle-wagon.
Screen Traveler from Gendreau



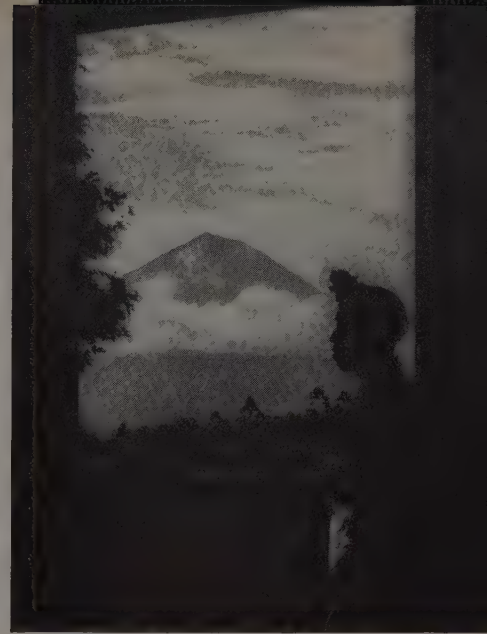
Contrasts in civilization abound in the South
Screen Traveler from Gendreau



the Southwest Pacific



Friendship Press



Gendreau
Geographically in tropics, region includes beautiful scenery as volcano (*above*); many types of people, as Batak women (*below*).



Screen Traveler from Gendreau

fic but are nowhere greater than in the cities.
L. Green from Gendreau



Gendreau

On Java the bullock cart is a common mode of transportation.



Where Each New Day Is Born

Continued from Page 17

a single case of misbehavior of anything approaching a serious nature (I exclude pilfering of Prayer Books as souvenirs of the local lingo) but I do know that the witness that many of our U.S. friends have made to their, and our, religion by joining wholeheartedly in our village church worship has made a really great impression on our people. And many of the U. S. chaplains have given very practical encouragement by taking services."

New Guinea Looks Ahead

Westward again, one arrives on the shores of Papua, the country which forms the Diocese of New Guinea. Philip Strong is bishop. South and around the corner of the island is Port Moresby. Inland are the dread Owen Stanley Mountains, whose steep sides have been the scene of so many heartbreaks in recent years. The son of the senior native priest in New Guinea was recently ordained. Early in 1944 the people had already built two new churches in place of two destroyed in the war.

The Australian Board of Missions,

largely responsible for these three dioceses, is planning for reconstruction and advance in its areas affected by war. The Board also is determined to help maintain the New Guinea policy of native ownership of land, and to prevent exploitation of native labor.

Bishop Interned but Full of Hope

Pushing on, some two thousand miles along the equator, among the sea lanes of the Netherlands Indies, with the Philippines four hundred miles to the north, crossing in imagination the scarcely explored eastern two-thirds of Borneo, one reaches the coastal countries of Sarawak and British North Borneo. The Church of England diocesan name is Labuan and Sarawak. Here the Bishop, Francis Hollis, and six priests are interned. The only message received from them in many months said: "Health good. Camp services conducted. No mail received. Confirmed forty Britishers. Rejoicing tribulation, full of hope."

Much the same conditions obtain in the neighboring Diocese of Singapore,

which includes a varied activity on the Malay peninsula and the oversight of any Anglicans in Sumatra, Java, Thailand, and thereabouts. Bishop John L. Wilson and many of his staff are interned. What it means to say that the work is varied may be judged from the list of languages and dialects in which services are normally conducted: Cantonese, English, Foochow, Hakka, Hinghwa, Hokkien, Malay, Malayalam, Mandarin, Thai, Tamil, Telugu, and Teochow.

A brief flight 1,200 miles northwest carries one from Singapore to Rangoon, see city of the diocese of that name, which includes all Burma together with the Andaman and Nicobar Islands. The Bishop, George A. West, was in India *en route* from England when last heard of, and may by now be in northern Burma. Strictly speaking, this diocese is out of the Southwest Pacific area but it serves to relate the Church of India, Burma, and Ceylon, autonomous branch of the Anglican Communion, to its sister dioceses and brings the traveler within seven hundred miles of Calcutta.

In every one of these dioceses, whether or not the foreign missionaries are interned, native clergy are at work.

Bishop Baddeley's boat *Mavis* was at Tulagi when war came.
British Combine



Queen Salote welcomed at Tonga for opening of parliament.
British Combine



For nearly a century Maoris have been Christians.
Gendreau



Bishops Confer With British Leaders on Post War Problems



Bishop of Albany reads President Roosevelt's letter to Canterbury Convocation.



Convocation of Canterbury (above) welcomed American Bishops for first time in history. (Below) Bishops Hobson, Oldham, Tsu of Kunming, China, in procession during visit to England.



The Rt. Rev. G. Ashton Oldham, Bishop of Albany, and the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, were appointed by the Presiding Bishop at the request of General Convention, to visit England. The two Bishops conferred with Archbishop Temple, the weekend before his death, being the last bishops to see him, and other leaders. Before returning to the United States Bishop Oldham visited Scotland, while Bishop Hobson went to France for a ten days' visitation of chaplains.

All pictures on this page from British Combine.

Americans conferred with military and Church leaders.





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CHURCHMEN

Success stories will always hold a special place in the saga of American history, and the career of Fred G. Gurley, a member of St. Luke's Church, Evanston, Ill., whose recent appointment as president of the Santa Fe Railroad makes him one of the youngest men to gain leadership of a major rail line, will be of interest to every boy and man who knows the thrill of a toy electric train.

Only ten years ago the residents of every little town on the Burlington line from Denver to Chicago crowded the station platform of their home towns to witness the passing of the *Century of Progress*. Advance publicity had made the first run of the new Diesel-electric powered train a festive event, and people were united in anticipation of glimpsing the silver streak as she whizzed by on her maiden nonstop trip to Chicago.

The success of the new train was due in large part to the energetic and far-sighted planning of Mr. Gurley, who has been railroading since he was a boy of seventeen in Sheridan, Wyoming.

Mr. Gurley was born and educated in Missouri. After high school he attended engineering school before taking his first railway job as a clerk, in 1906. He worked his way up through the ranks until he was promoted to general superintendent of the Burling-

Santa Fe's new president, F. G. Gurley, member of St. Luke's, Evanston, Ill., spurns his official car for train's cab.



in the NEWS

ton in 1925. Nine years later he became its assistant vice-president. He had spent thirty-three years working for the Burlington when he went to the Santa Fe in June, 1939, as vice-president of that system which links Chicago and "points west" to the coast.

• • •

General Prays Daily

CHURCHMEN are familiar with the fact that Episcopal chaplains have distributed thousands of *Forward—day by day* pamphlets to our fighting men, but few of them know that one of the most important generals in the European war theater and a member of Eisenhower's staff has personally distributed more than nine thousand *Forwards* to his men. Lieut. Gen. John Clifford Hodges Lee, chief of the Services of Supply in the European theater of operations, and a devout Churchman, has ordered hundreds of *Forwards* at a time for distribution:

Battle-Tested Religion!

By Capt. T. CHRISTIE INNES, Former Army Chaplain

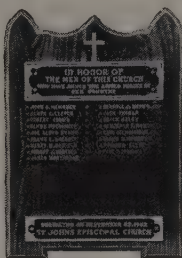
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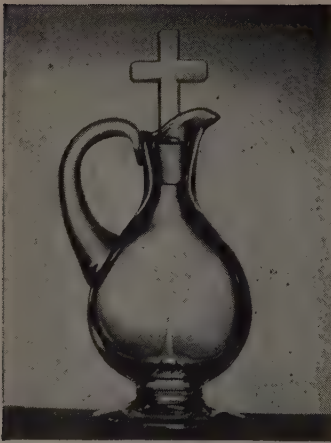
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Lt. Gen. John C. H. Lee (*center*) Eisenhower's supply chief, and Prime Minister Churchill meet on a surprise tour of France shortly after D-Day. U.S. Army Signal Corps

The General, who, from his headquarters in Paris's Majestic Hotel, is operating the largest delivery service ever before conceived and executed,

attends services almost every day, and several times on Sunday, when his entire staff of forty is often seen with him. When he whisks from one job to

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CHURCHMEN--continued

another in his regularly scheduled sixteen-hour day, his intimates know that a Bible is packed in his brief case along with important military documents.

Like his chief, he is a Kansan by birth and a West Point graduate of 1909. An engineer, his first overseas duty was in Panama, then in Guam in connection with a military survey in 1914. He next served as senior topographical inspector in the Philippines. Returning to the United States, he built dams on the Ohio River, was an aide to General Leonard Wood on Governor's Island, and was Chief of Staff of the 89th Division at Camp Funston, Kansas, before going to France in 1918.

As rumblings of war came closer to American shores in 1940, Lee received a temporary promotion from colonel to brigadier general, and was put in command of Fort Mason, California, Port of Embarkation. From there he served with the Second Infantry Division, Fort Sam Houston, Texas, until he was picked by Generals Somervell and

Marshall to command the Services of Supply in the European theater under General Eisenhower in July, 1942, with the rank of major general.

• • •

Entomologist. Rolla Patterson Currie, head of the editorial office of the Bureau of Entomology and Plant Quarantine of the United States Department of Agriculture, and formerly with the National Museum, was ordained deacon recently by the Rt. Rev. Angus Dun, Bishop of Washington. Mr. Currie, a vestryman of the Church of St. Stephen and the Incarnation, Washington, D.C., has long been active in the Church. Having retired from the Government and completed his studies for the ministry, his ordination is to that of perpetual deacon.

• • •

Secretary-Treasurer. Miss Edith Balmford, national secretary of the Church Mission of Help, has been elected secretary-treasurer of the Social Case Work Council of National Agencies for the coming year.



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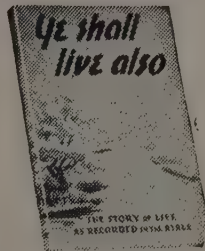
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Let's Read About the Southwest Pacific

AS a part of its cooperation in the Church's current study of the Southwest Pacific, FORTH is pleased to present this selected annotated list of recent—and some not so recent—books on this important area. We hope that it will prove a valuable guide to our readers. A similar list on the American Indian was printed in the September issue of FORTH, page 24.

• • •

Peoples of Southeast Asia by Bruno Lasker (New York, Knopf, 1944. \$3). Prepared under the auspices of the American Council of the Institute of Pacific Relations, covers the domestic and national life of the 150 million residents of Southeast Asia.

Nusantara: A History of the East Indian Archipelago by Barnard H. M. Vlekke (Cambridge, Harvard University Press, 1943. \$5). A history of the East Indian Archipelago showing

the effect of three hundred years of Dutch influence on the Malay world. *Nusantara* is a Malay word meaning "The Empire of the Islands."

The Ageless Indies by Raymond Kennedy (New York, Day, 1942. \$2). An account by an anthropologist. The islands themselves are described, and there are sections on the history of the Indies before and after the Dutch occupation.

Westward the Course! *The New World of Oceania* by Paul McGuire (New York, Morrow, 1942. \$3.75). A fascinating account of travels in Java and Sumatra on the eve of the present war. Interesting chapters on Australia and British Malaya add to the value of this book.

The South Seas in the Modern World by Felix M. Keesing (New York, Day. Revised edition 1942. \$3.50). An interesting account of the

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changes that modern living has brought to the South Sea Islands. Issued by the Institute of Pacific Relations. The chapter on Religion and Missions concludes "that missions are in a better position than any other agency to contribute to the stabilization of the changing native life."

Islands of the Pacific by Hawthorne Daniel (New York, Putnam, 1943. \$2.50). This book deals with the lesser islands of the Pacific, and is full of valuable information about the multitudes of islands scattered from Alaska to Australia.

Islands of the East Indies by Hawthorne Daniel (New York, Putnam, 1944. \$2.50). Another book by the same author covering the larger island groups of the Pacific: New Guinea, the Dutch East Indies, the Philippines.

Cross Winds of Empire by Woodbern E. Remington (New York, Day, 1941. \$3). An account, by an Army officer, of life and political conditions in Malaysia. There is particular emphasis on the Philippines, especially the Moros of Mindanao and Sulu.

Swish of the Kris by Vic Hurley (New York, Dutton, 1936. \$3). The story of the Moros from their first arrival in the Philippines to the present.

Peoples of the Philippines by A. L. Kroeber (New York, American Museum of Natural History, 1928. 75 cents). A very fine account of the different tribes of Filipinos covering the speech, the society, the religion, and the arts of Filipinos.

The Future of Southeast Asia by K. M. Panikkar (New York, Macmillan, 1943. \$1.75). An Indian view of what should be done with the lands lying between India and China.

Winning the Peace in the Pacific by S. R. Chow (New York, Macmillan, 1944. \$1.50). A Chinese solution offered to make for lasting peace. This book, and the one above, sponsored by the Institute of Pacific Relations, brings new light on the war and the peace to follow by allowing India and China to speak.

Burma Diary by Paul Geren (New York, Harpers, 1943. 50 cents).

(Continued on Page 32)

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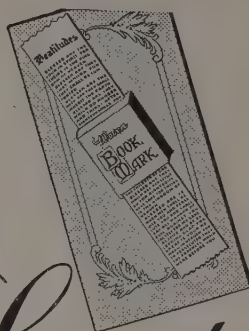
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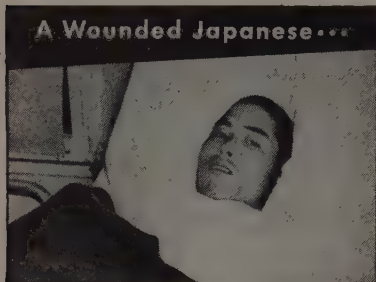
EVANSTON, ILL., PARISH BURNS MORTGAGE



One of the many parishes which in recent days has freed itself of indebtedness is St. Matthew's Church, Evanston, Ill., the Rev. John Heuss, Jr., rector. Preparing to set fire to the mortgage is William B. Taylor, Jr. (center), chairman of the fund raising committee. The mortgage was burned at an outdoor service following consecration of the church buildings by the Rt. Rev. Wallace E. Conkling, Bishop of Chicago.

THE Assistant Bishop of Canterbury, the Rt. Rev. B. C. Roberts, is the new Secretary of the Society for the Propagation of the Gospel. The new secretary, who formerly served in Malaya, has lately been in touch with young men preparing to be missionaries in his position as Warden of St. Augustine's, Canterbury.

OCTOBER's hurricane caused no serious damage to Church property in Cuba. Bishop Blankenship's house lost part of the railing around the roof, and the church at Jesu del Monte, Havana, lost its roof, as did the church at Bacuranao just outside of Havana. The damage was not greater as the storm veered west rather than east.



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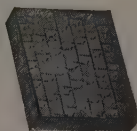
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(Continued from Page 13)

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Continued from Page 27

Land Below the Wind by Agnes N. Keith (New York, Little, Brown, 1939. \$3). An American girl married to an Englishman stationed in Borneo writes in a most interesting and human way of life in that primitive country.

Letter From New Guinea by Vern Haugland (New York, Farrar & Rinehart, 1943. \$1.50). The story by a newspaper correspondent of his forced landing on New Guinea and his strong sense of God's presence through weeks of horror.

Anna and the King of Siam by Margaret Landon (New York, Day, 1944. \$3.75). Less than a hundred years ago Anna was governess to the sixty-odd children of the King of Siam. This is her story.

Headhunting in the Solomon Islands by Caroline Mytinger (New York,

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Macmillan, 1942. \$3). Two women interested in hunting "heads" set out with little money, paints, and canvas on a two-years' expedition to the Solomons and New Guinea.

Unfolding Drama in Southeast Asia by Basil Matthews (New York, Friendship Press, 1944. Cloth, \$1; paper, 60 cents). Records the progress of Christianity among the people of the pagoda, the people of the mosque, and the other residents of Southeast Asia.

Burma Surgeon by Gordon Seagrav (New York, Norton and Co., 1943. \$3). The story of a missionary surgeon working in a meagerly equipped hospital near the Burma Road.

Fuzzy-Wuzzy Angels of Papua by John D. Bodger (Toronto, Missionary Society of the Church of England in Canada, 1944. Available through National Council. 25 cents).

East Indies Discoveries by Henry Van Dusen (New York, Friendship Press, 1944. 25 cents). A reprint of the first seven chapters of *For the Healing of the Nations*. The Dutch East Indies are here visited just before the outbreak of the war.

West of the Date Line by Constance M. Hallock (New York, Friendship Press, 1944. 50 cents). An illustrated booklet on the lands and peoples of Southeast Asia.

Philippine Kaleidoscope by Vincent H. Gowen (New York, National Council, 1939. 35 cents).

Bring Your Brother With You by Edward G. Mullen (Hartford, Church Missions Publishing Co., 1943. 25 cents). A later account of the Church's work in the Philippines.


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NEWEST member of the House of Bishops is the Rt. Rev. Reginald Mallett, who was consecrated as third Bishop of Northern Indiana on October 25 in St. James' Church, South Bend, Ind. Bishop Benjamin F. P. Ivins of Milwaukee acted for the Presiding Bishop as chief consecrator assisted by Bishops Harwood Sturtevant of Fond du Lac and Wallace J. Gardner of New Jersey. Other bishops participating included the Bishops of Quincy, Chicago (*extreme right*), Maryland, who preached the consecration sermon, Iowa, and Western North Carolina.

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Grace Church, Gibson Parish, Standardsville, Va., has renewed its one hundred per cent subscription to FORTH for the third year.

Epiphany, Richmond, Va., has renewed its membership on the one hundred per cent Vestry Honor Roll for the fourth year. New additions to the list are St. Peter's, Redwood City, Calif., and St. Michael's Cathedral, Boise, Idaho.

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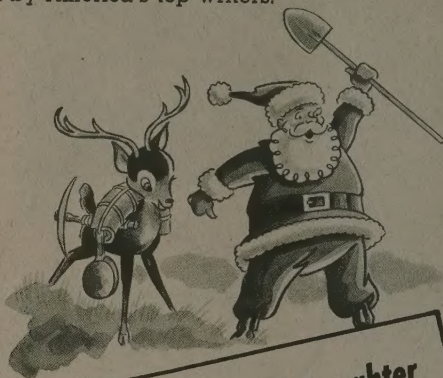
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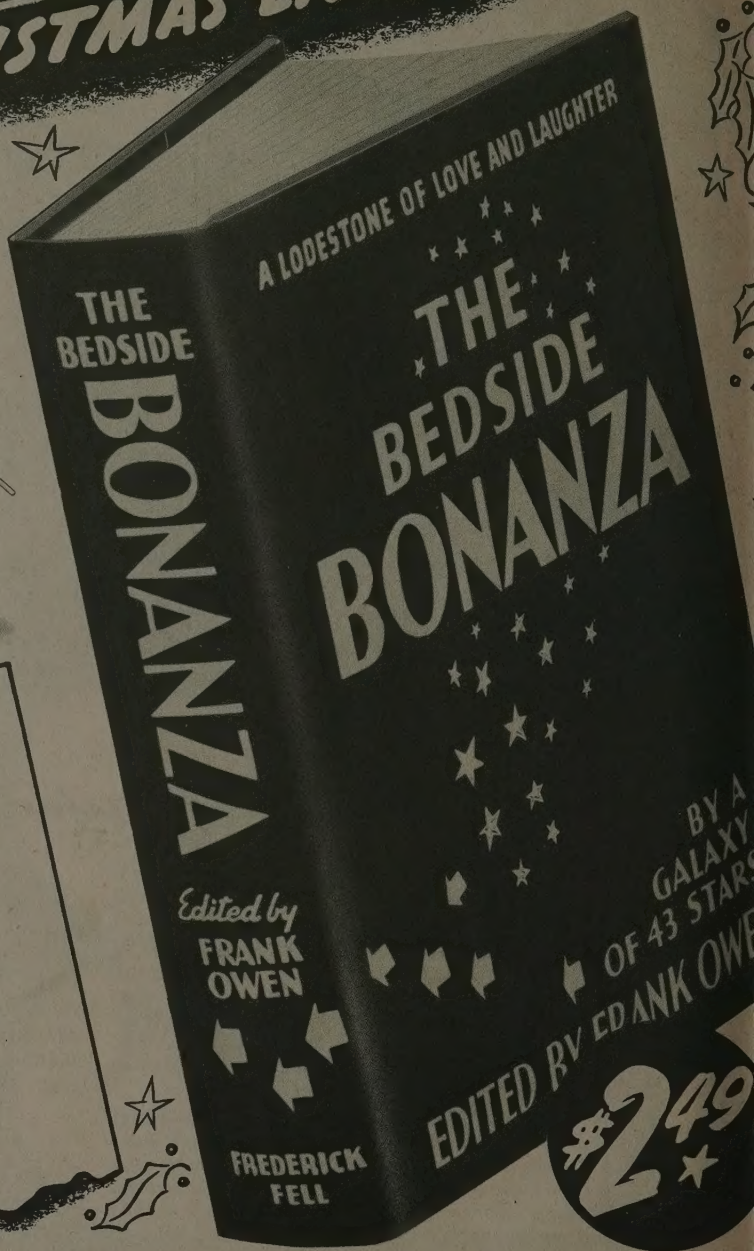
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